- 1. Is there a general hypothesis or explanation embracing all of the various paranormal or ESP phenomana? (Such as: Clairveyance, telepathy, precognition, prophetic dreams, faith healing, telepartation, psychokinesis, levitation, bilocation, astral travel, divining, dowsing, hypnosis or suggestion, etc?)
- 2. Is parapsychological ability a petential of all human beinge? Are we fully human when denying or suppressing such petential, if any?
- 3. Can clairve mance, spanning past, present and future be explained wathout revising our current concepts of space time and dimensions?
- 4. What evidence is there that persons or objects can travel or be moved by mental or non-physical effort (psychokinesis, teleportation) or (bilocation, astral projection or travel etc.)? What implications do such phenomena have for space travel?
- 5. Can the significance of dreams, which are semetimes prophetic or precognitive, be understood in purely materialistic terms or context as Freud held, or are dreams linked to ESF in some way? How?
- 6. Does the attempt to investigate ESP by empirical scientific methods implicitly limit what can be preven? Is this limitation exploited politically to mullify ESP phonomena while seeming to affirm them? Are these researches merely studies or do they seek to discover ways of developing parapsychological abilities?
- 7. What other methods can be utilized in the study of ESF etc. in real life situations rather than in laboratory settings? Apprenticeships? participant observers? action research? Other? Might these uncover ordinary phenomena or events which contain ESF we elements, but go unnoticed because of training and cultural bias against the acceptance of ESF phenomena as valid?
- 8. Why are the psychic sciences and arts so vehemently rejected by scientific, religious, and educational establishments? (for example: disregard of faith healing by the medical and religious authorities and the rejection of some Christians of the sects which practice faith healing)
- 9. To what extent are ESP phenomena incorporated as an essential part of the culture, religion, medicine, art and psychology of other civilizations? New memory bias or racial superiority concepts are present in teaching about these cultures in U.S. schools?
- 10. De current findings in physics, psychology, biology, medicine, etc., on the inter-relatedness of bedy and mind and the limitations of empirical science imply a necessity to re-examine and respect Asian and African and other earlier religions which have a unified view of bedy, mind, and spirit, of inter-relatedness and kinship of individuals, and of m humankind inter-relatedness to the universe?
- 11. Do indications of parapsychological communication between human beings and plants or animals (such as the influence of thought and prayer over plant growth, and the strong rapport between people and their pets) challenge current concepts of intelligence, mind, soul? Of relationships of humankind to the universe?
- 12. What implications do the <u>negative</u> responses of animals and plants to thoughts of vielence have for the human response to violent thoughts? For theories of "innate hostility"?
- 13. Do negative human, animal and plant responses to hostile or violent thoughts necessarily

- 1. Is there a general hypothesis or explanation embracing all of the various personnel or ESP phenomena? (Such as: Clairveyance, telepathy, preception, prophetic dress, faith healthy, telepartation, psycholdments, levitation, bilocation, setral travel, divining, develop, hyposis or suggestion, etc).
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imply that such thoughts are "evil", or "curses"? Or are these simply the natural responses to hostility?

- 14. What inhibits the development of non-verbal communication or ESP? Conditioning. The scientific method? Fear? Other factors? If such majoratic communication is based on rapport or leve, what does this mean for profresionals, clergy, doctors, psychiatrists, social workers teachers, etc. who claim they cannot relate to their clients, or that their clients are inferior, incapable, apathetic, hostile, etc.?
- 15. Is the denial of ESP necessary to buttress a materialistic culture? Are such beliefs or phenomena which are an accepted part of other cultures, branded inferior, superstitious, etc. as a basis for d economic or cultural demination? ( as race and religion have been so used to justify slavery, for example?)
- 16. What purpose is served by objects such as crystal balls, ouija boards, lodestones, pendulums, etc. in clairveyance etc. What of rituals, fasting, drugs, diet, prayert
- 17. Is hypnosis related to or distinct from ESP? How? Is it hypnosis or some other hpenomena that is responsible for the ability to puncture or "abuse" the body without bleeding or harm (as with beds of nails, coals etc.)? For psychic healing?
- 18. What are the possibilities for wider acceptance of and serious development of ESP abilities in the future? What can bring this about?
- 19. Is the existence of ESP phenomena in conflict with or supported by Biblical and other sacred texts or Boly Books? By Western religious doctrines?
- 20. Is it necessary to establish empirical scientific explanations of ESP before working to develop its potential benefits? What benefits for human life do you envision? What detriment?

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